DOCUMENT RESUME

ED 047 856 RC 005 079

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TITLE The Relationship between Anomie, Dogmatism and Selected Personal-Social Factors Among Asocial Adolescent Boys.
PUB DATE Feb 71
NOTE 30p.; Paper presented at American Educational Research Association Annual Convention, February 4-7, 1971, New York, N.Y.

EDRS PRICE EDRS Price MF-$0.65 HC-$3.29
DESCRIPTORS Anglo Americans, Anti Social Behavior, Attitudes, *Cross Cultural Studies, Cultural Background, *Delinquent Identification, Dogmatism, *Grade 11, *Males, Mexican Americans, Negro Youth, *Psychological Patterns, Research, Social Factors, Tables (Data)

ABSTRACT

The study investigated the relationship of anomie and dogmatism to asociality or predelinquency in eleventh-grade Catholic boys. The population consisted of 536 Mexican American, Negro, and Anglo boys in 6 parochial high schools. Instruments used were a student questionnaire, the Jesness Inventory, the Lowe Anomie Scale, and the Rokeach Dogmatism Scale-Form E. Observed asociality was evaluated in terms of underachievement, absenteeism, dean referrals, and deportment ratings. Group differences were investigated on some of the foregoing variables and on personal-social variables such as socioeconomic status, physical size, school program, social participation, expressed interests and hobbies, and school attitudes. Multiple stepwise regression and analysis of variance were the statistical procedures used. A significant positive relationship was found between observed asocial behavior and tested predelinquency, anomie, and dogmatism. Dogmatism related positively with observed asocial behavior for Anglo but not for Black or Mexican Americans. Black Americans had the highest ratings on observed asocial behavior, tested predelinquency, dean referrals, and negative deportment. Mexican Americans had the lowest ratings on tested predelinquency and dean referrals. Anglo Americans had the lowest ratings on anomie and deportment ratings. No significant differences emerged between the groups in terms of dogmatism, underachievement, and absenteeism. (JH)

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The Relationship between Anomie, Dogmatism and Selected Personal-Social Factors Among Asocial Adolescent Boys

February, 1971

Dorlesa Barmettler Ewing, Ph.D.

100 Word Abstract

Three groups of Black, Mexican, and White American high school boys were studied to determine relationships between observed asocial behavior and anomie, dogmatism, and selected personal-social variables.

Hypotheses were predicated on the assumptions that belief systems of anomic boys would center about a dim world view which indicate closed-mindedness (dogmatism). Anomic, closed-minded boys would be more likely than their counterparts to pursue illegitimate goals in order to reduce their anomic condition. The study examines whether boys who exhibit observed asocial school behavior would also manifest high anomie, dogmatism, and self-reported asociality (tested pre-delinquency).

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RC005079

Paper presented at the American Educational Research Association annual convention, 4-7 February 1971, New York, New York.

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Relationship between Anomie, Dogmatism, and selected Personal-social factors among asocial adolescent boys.

1,000 word abstract

This study for the first time has examined the complex relationship between dogmatism and anomie among asocial boys. At the same time, contributing personal-social variables have been explored. All of this was done for White, Black, and Mexican American groups. The study uncovers much new evidence on the relationship of predelinquency (asociality) to anomie, dogmatism, and personal-social variables and has, through use of these independent variables, produced regression formulae to predict predelinquency for each of the subculture groups.

The Problem

This study investigated the relationship of two psychological constructs of anomie and dogmatism to asociality, or predelinquency in junior Catholic boys. Specific personal-social variables were studied in terms of asociality also. Subcultural group differences between Black Americans, Mexican Americans and White Americans were studied within this framework.

Hypotheses were predicated on the assumptions that belief systems of anomic boys would center about a dim world view which in turn would indicate closed-mindedness (dogmatism). Anomic, closed-minded boys would be more likely than their counterparts to pursue illegitimate goals in order to reduce their anomic condition. The study examines these assumptions by investigating whether boys who exhibit observed

asocial behavior at school, as defined by underachievement, dean referrals, absenteeism, and negative deportment ratings, would also manifest high anomie, dogmatism, and self-reported asociality (tested predelinquency).

The Subject

The population was composed of East Bay Catholic Diocese High School junior classes of boys. The sample schools were selected for their heterogeneity. All junior boys, except those under psychiatric care or special home teaching programs were studied. All Black and Mexican American subjects were used in the major study. Two hundred White American boys were randomly selected from the pool of tested white subjects. The remaining 173 boys comprised the cross validation sample.

Instruments

Four instruments were used in the study:

1. A Student Questionnaire
2. The Jesness Inventory
3. The Lowe Anomie Scale
4. The Rokeach Dogmatism Scale, Form E

Procedures

536 junior boys in six Diocese high schools were given the four instruments. Their observed asociality was evaluated in terms of underachievement, absenteeism, dean referrals and teacher deportment ratings. These each had an additive function in arriving at an index of observed asocial behavior.

School records, personnel evaluations, and questionnaires were used to collect data on the personal-social variables and the dependent variables of observed asocial behavior.

Treatment of Data

Group differences were investigated on the major variables and the

personal-social variables of socioeconomic status, physical size, school program, social participation, expressed interests and hobbies, and school attitude.

Multiple stepwise regression and analysis of variance were the statistical procedures used, with acceptable statistical significance levels at .01 and .05.

Hypotheses

H1 : There is a significant positive relationship betweeen observed predelinquent behavior and tested predelinquency, anomie and dogmatism.

H_2 There is a significant relationship between the variables of subculture group membership, and predelinquency, anomie and dogmatism.

H_3 There is a significant relationship between observed predelinquent behavior and socioeconomic status, physical size, size of family living unit, school program being followed, geographical mobility, extent of social participation, number of expressed interests and hobbies, and school attitude.

Results

Results on hypothesis one indicated significant, positive relationships between tested predelinquency, anomie, and dogmatism and the variable of observed asocial behavior. Dogmatism related positively with observed asocial behavior for White but not for Black or Mexican Americans.

Intercorrelations between asociality, anomie, and dogmatism showed direct relationships between tested asociality and anomie, and between dogmatism and anomie: the hypothesized relationship between tested asociality and dogmatism did not obtain.

Hypothesis two uncovered significant differences between the groups. Black Americans had the highest ratings on observed asocial behavior, tested predelinquency, dean referrals, and negative deportment. Mexican Americans had the lowest ratings on tested predelinquency and dean referrals. White Americans had the lowest ratings on anomie and teacher de-

portment. No significant differences emerged between the groups on the variables of dogmatism, underachievement, and absenteeism.

Relationships of the personal-social variables to observed asocial behavior were tested in hypothesis three. Socioeconomic status correlated significantly only with underachievement, and not with the other asociality components. Height and dean referrals positively related for Black Americans. For Mexican Americans family size related positively to observed asociality, underachievement, and dean referrals. Non-college bound subjects have higher rates of dean referrals in the Black and White American group. White American non-college bound subjects had more negative teacher ratings. Number of schools attended and number of long and short moves tended to relate positively to observed asocial behavior. A direct relationship obtained between negative school attitude and observed asociality only for the White and combined American groups.

Prediction formulae were derived from the multiple regression data and were applied to a new sample of White American boys. Results lent assurance that a moderately strong linear relationship exists in the population represented by these data.

Predelinquency and anomie

Intercorrelational data well supports the positive relationship between predelinquency and anomie. In keeping with Merton's theory of anomie, this lends evidence to the assumption that individuals who, although part of society, do not see access to societally acceptable or legitimata goals and means, will use sole psychological adaptation to reduce their condition of anomie. In view of the findings on predelinquency and dogmatism, perhaps we should conclude that predelinquent subjects are most likely anomic but not necessarily dogmatic. Multiple

modes of adaptation result from anomie.

Predelinquency and dogmatism. The individual may still adhere to a rigid belief system that access to goals is closed but may have taken another route, such as conformity, innovation, ritualism, or retreatment, rather than rebellion, as a means of reducing the anomic state.

RECOMMENDATIONS

The Jesness proved to be a valuable instrument to predict aspects of observed asocial behavior. It is recommended that the Jesness Inventory be given to entering freshmen during the orientation activities in order to identify special counseling needs early in the students' high school experience. The worth of administering such an instrument in conjunction with the Lowe Anomie Scale would appear to be positively indicated in its potential to test for, identify and flag very early in the school experience those asocial attitudes which merit special attention. Special educational and counseling remedial efforts might then be initiated to prevent the translation of these asocial attitudes into predelinquent behaviors later.

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February, 1971

Relationship Between Anomie, Dogmatism, and Selected Personal-Social Factors Among Asocial Adolescent Boys

Interest is increasingly being focused upon the "Black experience" and how it relates to the school setting. Price Cobb, co-author of Black Rage perceived the Black American adolescent male as frustrated and enraged by his own powerlessness. His growing perception of himself as a male in society and the realization of societal limitations upon him has begun to dawn upon him in more meaningful and personal ways than ever before. Cobb discounts the traditional view that socio-economic status has the major impact upon the Black American's perception of powerlessness. He believes that Black Americans from all socio-economic levels suffer from lack of control over their destinies and consequently would tend to be anomic. The whole concept of control revolves about power which is greatly limited to the Black adolescent. School achievement is not seen as an avenue to this power. As Price Cobb said, "learning is a way to Honkey Heaven. All the kids feel they have is punching power. This is their only real way of diverting the anger over their powerlessness into overt action."

If such a view is valid, we might expect minority American boys to have higher asociality rates as indicated by all of the dependent variables: observed asocial behavior, underachievement, number of dean referrals, amount of absenteeism and negative deportment ratings by teachers. We would also expect that minority group males would be more anomic - that is, they would see limited access to desired societally

acceptable goals and would thereby hold a rather rigid belief system or dim world view concerning their opportunities within that world. If these findings are true, we might then expect a larger proportion of anomic boys to be visibly asocial as a manifestation of their "dim world" belief system. Although these assumptions would be especially true of oppressed, societally disadvantaged subjects, they would apply to all adolescents who held the "dim world" and saw little access to legitimate or societally acceptable goals.

This study then investigated the relationship of two psychological constructs of anomie and dogmatism to asociality, or pre-delinquency, in adolescent boys. Specific personal-social variables were studied in terms of asociality also. Subcultural group differences between Black Americans, Mexican Americans and White Americans were studied within this framework.

The Subjects

The population was composed of East Bay Catholic Diocese High School junior classes of boys. The sample schools were selected for their heterogeneity. All junior boys in six high schools, except those under psychiatric care or special home teaching programs, were studied. All Black and Mexican American subjects were used in the major study. Two hundred White American boys were randomly selected from the pool of tested white subjects. The remaining 173 boys comprised the cross validation sample.

Instruments

Four instruments were used in the study:

1. A Student Questionnaire devised by the researcher.
2. The Jesness Inventory (Jesness, 1962; 1963 a,b; 1966).

3. The Lowe Anomie Scale (Lowe & Damankos, 1965; 1968)
4. The Rokeach Dogmatism Scale, Form E. (Rokeach, 1954; 1956; 1960).

Procedures

All junior boys in the six Diocese high schools were given the four instruments. Their observed asociality was evaluated from school records and teacher and dean evaluations in terms of underachievement, absenteeism, dean referrals and teacher-evaluated deportment ratings. These components of asociality each had an additive function in arriving at an index of observed asocial behavior (dependent variable).

Hypotheses

H_1 : There is a significant positive relationship between observed predelinquent behavior and tested predelinquency, anomie and dogmatism.

H_2 : There is a significant relationship between the variables of subculture group membership, and predelinquency, anomie and dogmatism.

H_3 : There is a significant relationship between observed predelinquent behavior and socioeconomic status, physical size, size of family living unit, school program being followed, geographical mobility, extent of social participation, number of expressed interests and hobbies, and school attitude.

Statistical analysis of data

Pearson-Product Moment Correlational Procedure - The dependent variable was correlated with independent variables for all subjects (hypotheses 1 and 3). The dependent variables were: observed predelinquency score and each of the four components of this score - gradepoint discrepancy score, dean referrals, absenteeism, and deportment ratings. The independent variables were: tested predelin-

quency (Jesness Asocial Index), anomie, dogmatism, (hypothesis 1) and all other variables of interest (hypothesis 3).

Analysis of Variance - In order to test whether differences existed between the subculture groups (hypothesis 2), means were compared for each group on

a. Observed asociality or predelinquency (additive score)
b. Predelinquency (Jesness Asocial Index)
c. Anomie
d. Dogmatism
e. Personal-social variables of interest

Scheffe's Method of Contrasts (Hayes, 1963, p. 484) was used on those hypotheses which were accepted at the .01 or .05 levels in order to detect which subculture means were statistically different.

Stepwise multiple regression procedures with the three psychological variables - predelinquency, anomie, and dogmatism and the personal-social variables - SES, Physical size, school program, extent of social participation and hobbies, and attitude toward school were then conducted.

Regression formulae (Hayes, 1963, p. 490) for the prediction of asocial behavior were then derived and applied to a new sample of junior students. Cross validation procedures tested for the predictive efficiency of these formulae.

Levels of Significance

The levels of significance used were .01 and .05.

Results

Some real and statistical difference exist between the sub-

culture groups here studied in the relationship of observed asocial behavior and the three major independent variables, asociality, anomie and dogmatism.

Evidence was found that predelinquency, anomie and dogmatism are significantly related. Further evidence has been revealed on specific subculture differences in terms of these relationships.

Evidence was also found that there are meaningful links between certain personal-social variables such as socioeconomic status (SES), physical size, interests, hobbies, school attitudes, and the subjects' observed asocial behavior in the school.

Hypothesis one examined the relationship between observed asocial behavior and the major independent variables. Significant statistical relationships between observed asocial behavior and two of the three major independent variables, tested predelinquency and anomie, held for all groups under study. The relationship between dogmatism and observed asocial behavior obtained only for White Americans but not for the other two groups (Table 1). This latter finding tended to be the weakest link of the theoretical assumptions comprising the hypotheses.

Tested predelinquency significantly correlated with anomie for all groups studied (.01 level). Additionally anomie significantly correlated with dogmatism for all groups studied (.01 level). However, the relationships between predelinquency and dogmatism was not significant for any of the groups except for the Mexican American group (Table 2). Here was found a significant inverse relationship. The more dogmatic the subjects were, the

TABLE I

RELATIONSHIP OF DEPENDENT VARIABLES AND TESTED PREDELINQUENCY, ANOMIE, AND DOGMATISM

(All Groups)

Variables	BLACK AMERICAN n = 78 r	MEXICAN AMERICAN n = 85 r	WHITE AMERICAN n = 200 r	ALL AMERICAN n = 363 r
Jesness & obasoc.	.650**	.650**	.699**	.684**
Jesness & underach.	.082	.351**	.405**	.335**
Jesness & dean ref.	.546**	.519**	.556**	.551**
Jesness & absence	.341**	.053	.231**	.204**
Jesness & deptmt.	.504**	.670**	.656**	.632**
Anomie & obasoc.	.360**	.198*	.414**	.361**
Anomie & underach.	-.217*	.128	.117*	.044
Anomie & dean ref.	.469**	.264**	.356**	.367**
Anomie & absence	.153	-.072	.241**	.151**
Anomie & deptmt.	.314**	.189*	.358**	.313**
Dogmatism & obasoc.	-.081	.015	.200**	.107*
Dogmatism & underach.	-.278**	-.043	-.094	-.129**
Dogmatism & dean ref.	-.111	.008	.250**	.168**
Dogmatism & absence	-.185	.102	.140	.060
Dogmatism & deptmt.	.060	-.038	.180**	.107*

** = .05 (P)

* = .01 (P)

TABLE 2

INTER-CORRELATIONS AMONG TESTED
PRE-DELINQUENCY, ANOMIE AND DOGMATISM

(All Groups)

	Anomie and tested pre-delinquency	Dogmatism and tested pre-delinquency	Anomie and Dogmatism
Black Americans	.338**	-.081*	.373**
Mexican Americans	.206**	-.205**	.508**
White Americans	.358**	.082*	.470**
All Americans	.318**	-.017	.468**

** = .01 (P)

* = .05 (P)

lower their tested predelinquency scores tended to be.

It may well be that differential modes of adaptation to the anomie state account for the weak relationship between predelinquency and dogmatism. The individual may still adhere to a rigid belief system that access to goals is closed but may have taken another route, such as conformity, innovation, ritualism, or retreatism, rather than rebellion.

Hypothesis two tested for specific differences between these groups. Black Americans were found to manifest the greatest degree of observed asocial behavior as defined by this study (Table 3). The reader is reminded that most of the dependent variables comprising observed asocial behavior derived from evaluations and perceptions of authority figures within the school system.

The only dependent variable from which specific groups could not be differentiated was dogmatism. There was a wide range among all subjects on this variable with no one group being exceptional.

Hypothesis three looked at personal-social variables which related most significantly to observed asocial behavior (Tables 4a, 4b). These emerged as the type of school program, geographical mobility, number of hobbies, and school attitude.

College preparatory boys were less asocial than boys in other programs, such as vocational and business. They tended to have less dean referrals and to be viewed more positively by their teachers.

Geographical mobility as measured by number of schools attended and number of home moves also differentiated the subjects. Short moves were positively related to observed asocial behavior.

TABLE 3

SUBCULTURE GROUP DIFFERENCES

(ANOVA)

Variables	Mean	S.D.	F Ratio
Observed Asocial Behavior			
Black Americans	9.91	6.70	
Mexican Americans	7.41	6.18	3.59*
White Americans	7.55	6.86	
Jesness Asocial Index			
Black Americans	19.13	5.20	
Mexican Americans	16.46	5.62	4.74*
White Americans	17.47	5.72	
Anomie			
Black Americans	74.36	18.65	
Mexican Americans	71.66	21.55	6.59*
White Americans	65.29	20.86	
Dean Referrals			
Black Americans	2.79	2.92	
Mexican Americans	1.86	2.58	3.78*
White Americans	1.85	2.63	
Deportment Ratings			
Black Americans	3.72	3.23	
Mexican Americans	2.59	2.77	3.22*
White Americans	2.89	2.97	

** = .01 (P)
* = .05 (P)

Long moves tended to relate negatively to observed asocial behavior for Black and Mexican American subjects. However, moves of any kind were positively related to asociality in White Americans, suggesting a differential impact of geographical mobility upon the different groups under study.

As might be expected, the greater the hobbies, the lower was the observed asocial behavior. Surprisingly, Black Americans were found to have an inverse tie between hobbies and school achievement, suggesting perhaps a differential impact of interest focus among the groups.

School attitude and observed asocial behavior were significantly related in all cases. However, although anomie and predelinquency scores were higher for Black American students, negative school attitude was not. Black Americans in this study tended to like school.

Predictability of observed asocial behavior and its component variables by the use of multiple regression formulae comprised of combinations of the independent variables under study was tested. Only White Americans were used although untested formulae are available from the researcher for further testing. With the exception of absenteeism, all of the dependent variables could be predicted moderately well when regression formulae were applied to a new sample of adolescent boys. The Jesness Inventory especially was a highly significant predictor variable in each regression formula derived.

TABLE 4a

RELATIONSHIP OF DEPENDENT VARIABLES AND SELECTED PERSONAL - SOCIAL VARIABLES

(All Groups)

Variable	BLACK AMERICAN n = 78 r	MEXICAN AMERICAN n = 85 r	WHITE AMERICAN n = 200 r	ALL AMERICANS n = 363 r
SES & Obasoc.	-.126	.011	.068	.023
SES & Underach.	-.194*	-.112	-.050	-.117*
SES & Dean Ref.	-.046	.037	.041	.036
SES & Absence	.016	.018	.068	.066
SES & Deptmt.	-.166	.038	.091	.033
Height & Obasoc.	.182	-.072	-.049	.001
Height & Underach.	.080	.034	-.023	.021
Height & Dean Ref.	.302**	-.037	-.125*	-.001
Height & Absence	-.059	-.103	-.023	-.069
Height & Deptmt.	.090	.002	.037	.046
Family & Obasoc.	-.089	.203*	-.107	-.037
Family & Underach.	-.189*	.156	-.012	-.011
Family * Dean Ref.	.128	.186*	-.112	-.007
Family & Absence	-.145	.128	-.023	-.010
Family & Deptmt.	-.052	.039	-.122*	-.073
MVS UN30 & Abasoc.	.107	.213*	.203**	.193**
MVS UN30 & Underach	-.200*	-.047	.097	-.007
MVS UN30 & Dean Ref.	.123	.153	.256**	.211**
MVS UN30 & Absence	.034	.214*	.074	.106*
MVS UN30 & Deptmt.	.203*	.128	.124*	.154**

** = .01
* = .05

TABLE 4b

RELATIONSHIP OF DEPENDENT VARIABLES AND SELECTED PERSONAL - SOCIAL VARIABLES

(All Groups)

Variable	BLACK AMERICAN n = 78 r	MEXICAN AMERICAN n = 85 r	WHITE AMERICAN n = 200 r	ALL AMERICAN n = 363 r
Moves over 30 & obasoc.	-.186	-.152	.146**	.024
Moves over 30 & underach.	-.034	-.089	-.003	-.014
Moves over 30 & dean ref.	-.015	-.097	.110	.052
Moves over 30 & absence	-.141	-.090	.096	-.004
Moves over 30 & deptmt.	-.248*	-.103	.164*	.021
Groups & obasoc.	.021	-.074	-.074	-.040
Groups & underach.	-.032	.141	-.056	.002
Groups & dean ref.	-.091	-.157	.046	-.064
Groups & absence	.099	-.103	.019	.002
Groups & deptmt.	.071	-.025	-.100	-.032
Hobbies & obasoc.	-.016	-.246*	-.051	-.090*
Hobbies & underach.	.240*	.047	.000	.056
Hobbies & dean ref.	-.167	-.286*	-.079	-.145**
Hobbies & absence	-.026	-.069	.023	-.015
Hobbies & deptmt.	.014	-.225*	-.068	-.088*
Attitude/school & obasoc.	.115	.085	.346**	.239**
Attitude/school & underach.	-.021	.273*	.143*	.137**
Attitude/school & dean ref.	.121	.094	.277**	.191**
Attitude/school & absence	.163	-.154	.093	.046
Attitude/school & deptmt.	-.001	.113	.383**	.241**

** = .01
* = .05

Significance of findings

Predelinquency: one of the most clearcut findings which emerged from this study was the usefulness of the Jesness Inventory to identify subjects exhibiting asocial behavior. In this study junior boys were used as subjects and it was therefore possible to compare two years of school observed behavior to the Jesness results. Observed asocial behavior was related significantly and consistently to tested predelinquency at high levels of statistical significance. The worth of administering such an instrument would appear to be positively indicated in its potential to identify and flag early in the school experience those asocial attitudes which merit special attention. Special educational and counseling remedial efforts might then be initiated to prevent the translation of these asocial attitudes into predelinquent behaviors later.

Anomie: the differences between the subculture groups on anomie and predelinquency would seem to support Price Cobb's views on the anomie producing aspects of the Black Experience. Black Americans and also the Mexican Americans were clearly found to have the highest mean scores on anomie. The greatest difference among the groups was attributable to the Black American group, although it was the Mexican American group who scored lowest on SES level.

Cobb's theory that punching power was the Black American's only avenue to control over his destiny needs to be extended to include the punching power of participation in active groups. The Black Americans in this study, although more anomic than their Mexican and White American counterparts, were more active in group

activities and may therefore be taking direct, overt avenues in working out some of their asocial attitudes. The findings lend support to this hypothesis in that the Black Americans not only have higher asociality ratings in its various components but also higher group participation rates than White or Mexican Americans.

For all groups a significant positive relationship between observed asocial behavior and anomie generally held. The higher the observed asocial behavior, the higher was the degree of the anomie.

The expected relationship between underachievement and anomie did not obtain. There was an inverse relationship for Black Americans. At least partial explanation for this finding may be because of the underachievement formula itself. Disadvantaged minority subjects, ordinarily penalized by ability tests, would in the underachievement formula, based upon discrepancy between ability tests and earned gradepoint, not emerge as underachievers. True underachievement may be thus masked. Additionally, Black American transfer students had significant grade improvement in the parochial school situation. Grades came up whereas anomie rates were not necessarily affected.

Dogmatism: although analyses of variance revealed no significant differences among the groups on mean dogmatism scores, cultural differences did emerge among the groups in the relationship between observed asocial behavior and dogmatism. The positive relationship of asocial behavior and dogmatism did not hold for Black or Mexican Americans as it did for White Americans. For all subculture groups, however, an inverse relationship was suggested between dogmatism and

underachievement. This was especially true of the Black Americans. (Dogmatism does not appear to underly the asocial and anomic states of the minority groups studied). However, Mexican and White Americans also revealed this trend, although statistical significance was not reached. This inverse relationship did obtain at the .01 level of significance when the subjects were viewed as a combined group. Could we then say, "The lower the dogmatism, the higher the school achievement?" These might be surface conclusions we could draw from such results. These data suggest some interesting other questions, however. Are dogmatic subjects rewarded with higher grades? Is there an "achievement set" which does not necessarily relate to open-or-closed mindedness at all? Rather, might not this way of thinking be viewed as a set of expectations which is consistently rewarded and reinforced or negatively rewarded and extinguished? If the student does not have this set, that is, he does not accept those behaviors which he knows to be the expectations in order to achieve, does his underachievement go up? How do low expectations from others affect this relationship? Does the subject perceive low expectations of him and thereby fail to internalize this achievement set?

Another question which needs to be examined concerns the possible effect of parochial school attendance upon these findings. Some of the subject matter in the Catholic High School curricula, common to all students, deals with Catholic philosophy and religion and is taught by priest-teachers. Would adolescents, striving for independence from parental authority, find academic achievement more difficult under the Catholic school umbrella?

Absence was another interesting variable in terms of its relationship to dogmatism. Opposite results emerge from the data on White and Black American subjects. There was an inverse relationship between dogmatism and absenteeism for Black Americans and a positive relationship between these two variables for White Americans. Although the Z value fell just short of the acceptable significance level for Black Americans, the opposite directions of the results are nevertheless there. Do we conclude, then, that the less dogmatic Black Americans have higher absenteeism rates and the less dogmatic White Americans have lower absenteeism rates? We need to look at other variables which differentiate the groups from one another. The analyses of variance pointed up real socioeconomic (SES) differences among the groups. Is it possible that lower socioeconomic subjects might firmly believe that school, when it has something to offer, is the better place to be than home? Analyses of variance also produced evidence that there are real differences among the groups in participation in social activities with Black Americans accounting for most of the differences between the groups on sports and music participation. It seems reasonable that high absenteeism and opportunity to be allowed to participate in such activities are inversely related. Subjects who do not come to school cannot participate. Students who want to participate, stay on teams, and practice with the group, do not miss school unnecessarily. Therefore, subjects could still be closed minded, have low absenteeism rates, and harbor asocial attitudes. The true relationship of absenteeism and dogmatism might conceivably, therefore be

clouded by the interaction effects of SES and SES-related variables.

We then must ask why these results were different for Mexican American subjects who in the analyses of variance on SES accounted for the greatest difference among the groups with the lowest socio-economic rating. Analysis of variance also revealed that Mexican Americans accounted for the greatest amount of difference between the groups in terms of physical size. What effect, if any, would the smaller stature of the Mexican Americans have upon his opportunity to participate on competitive teams? Would he participate less than his fellow minority member, the larger Black American subject? Analysis of variance among the three groups also indicated that Black Americans have greater interest in music and participate more actively in musical groups than do the Mexican Americans. School in its extracurricular possibilities may not hold the same degree of promise for personal reward for Mexican Americans as it does for Black Americans, and this might be reflected in the opposite relationship of absenteeism and dogmatism.

The overriding impact of low socioeconomic status would still tend to result in similar findings on the other aspects of dogmatism and observed asocial behavior, with the stronger relationships obtaining for the Black American subjects.

Could the parochial school, in its strong support of sports activities for young men, be making the school, despite its other possible shortcomings in the students' view, so attractive to economically and socially deprived students, that absenteeism does not remain a good gauge of dogmatism or anomie? Would this effect,

if it exists, not tend to extend generally to the relationship of observed asocial behavior and dogmatism for lower SES subjects? Is it possible that the school behaviors in this study cannot meaningfully be used to investigate asocial relationships to dogmatic ways of thinking for economically deprived subjects? Have other variables so confounded possible relationships that the question remains unanswered? The evidence remains that for Black and Mexican Americans dogmatism does not, in fact, meaningfully relate in any significant way to observed asociality, dean referrals or negative teacher ratings. The opposite is true for White Americans and for the combined groups in which the Black and Mexican Groups are in the minority.

The findings on dogmatism may not justifiably be attributed to use of Catholic subjects in the study. For even though this was a largely Catholic population from which the original sample and cross validation sample were drawn, the mean dogmatism scores were not as high and were, in fact, considerably below those cited in the New York and Michigan studies by Milton Rokeach (1960). Local norms on this instrument, however, might better indicate how these Catholic boys would compare to a non-Catholic population. However, in view of the Rokeach studies, the findings in this study would not seem to be a function of higher scores in dogmatism due to Catholic sampling.

Personal-social variables: an interesting difference was found among the groups in the variable, physical size. For Black Americans

a positive relationship was found between size and number of dean referrals. The bigger the boy, the higher the dean referral rate. The opposite was true for Mexican and White Americans. Are these findings a function of the boys' behavior or rather a function of the perceptions that others have of them? Does the increased visibility of the larger Black American have a subtle impact of fear upon white authority figures who perceive threat in the effects of black militancy and rage? Are the larger Black American adolescent boys more apt to be singled out by authority figures when trouble starts in school situations? Do these boys, by virtue of their size and increased potential power, assume more leadership than their smaller brothers and thereby get embroiled in more conflict? On the other hand, do these larger boys see their size as direct power to achieve ends to which they do not feel they have access otherwise? Does size become "punching power" for them in a direct, overt sense? The inverse relationship found among the other groups is in keeping with the popular stereotype of the large, gentle man as opposed to the small, scrappy man who is continually striving to prove himself. The major question to be examined here is whether the behavior of the boy or the perception of the authority figure is the major determinant of the number of referrals. What role do authority expectations play in this relationship?

The groups were also differentiated on the variable, size of family living unit. For Mexican Americans it was found that the larger the family, the greater the observed asociality and dean referrals. This was partially true for Black Americans with family size relating positively with dean referrals but negatively with ob-

served asociality. All relationships were inverse for the White American group. The larger the White American's family, the less the observed asociality. For the higher SES White Americans, a large family may encourage formation of adaptive, coping behaviors which allow the subject to deal with peers and authority figures more smoothly. Family anomie is not a factor for these subjects. In the Black American group, avenues for emotional and social outlet were apparently found in activities available while they were in school. In this way some of the asocial attitudes Black Americans were harboring were thus siphoned off into overt behaviors. The Mexican Americans, however, did not avail themselves of extracurricular activity opportunity to the same degree and were, in fact, found to differ sharply from the other groups on participation. It seems safe to assume that since the Mexican Americans were found to have the lowest SES of all of the groups, those with the largest families would tend to form the most disadvantaged group from among their numbers. It might well be that the poorest of the Mexican Americans have the greater observed asocial behavior in terms of the criteria of this study and family size is really only an artifact of this relationship. Asocial attitudes are not given expression through socially approved means and are thereby more likely to be expressed in terms of negative school behavior.

Type of school program was found to relate to observed asocial behavior with the exception of the asociality components of absenteeism and underachievement. Non-college bound adolescents were found to have more observed asocial behavior than the college-bound.

However, level of absenteeism and underachievement decreased for non-college bound students. The SES factor again may account for the absenteeism finding. The underachievement finding, on the other hand, may well be a function of the decreased expectation by teachers of students who are not academically oriented. This lower expectation might be expressed through more lenient grading not intended to serve as a "goader" or encouragement to continuing or improving academic excellence.

The findings on geographical mobility would indicate a meaningful differential impact of short versus long moves upon the student and his school experience. The short move would seem to be the most disruptive. Socioeconomic status may again be involved here. The short moves may indicate frequent job lay offs, transient home conditions, housing problems and other local disruptions in which the subject becomes increasingly disadvantaged rather than broadened by the experience. The long move, on the other hand, by its very nature, is closed to those who cannot afford it and therefore, for the most part, is not available to the poor. It may involve complete scene changes, potentially cleansing to asocial patterns and reputations. Negative communication between schools is less likely at greater distances and the "new start" is more possible. The impact and influence of membership in disruptive groups is drastically lessened in the long move situation while in the short move, it may be intensified because of the subject's greater investment of time and money to travel across town or across the Bay to maintain his participation.

For Black Americans, number of short moves related to negative teacher ratings. Yet underachievement showed an inverse relationship to number of short moves. A careful study of the transcripts indicated that Black American students from local public schools showed significant grade improvement at the parochial school. Whether this is a function of happier adjustment to parochial school or to differing public-parochial school grading philosophies is another question.

These findings generally did not obtain for the White American group which raises the question whether long moves are substantially different for White Americans than they are for minority Americans. For the more disadvantaged groups, is it perhaps that social mobility plays a larger part in geographical mobility than it does for White Americans? Both short and long term moves were generally found to be related to observed asocial behavior for the White American group.

Number of expressed hobbies was found to be positively related to underachievement. The more the hobbies, the greater the underachievement. This finding may reflect the outside interests draining off available time for homework and school achievement related activities.

Another variable which differentiated the subculture groups was school attitude. There was a direct relationship between school attitude and observed asocial behavior. This was not true of Black and Mexican Americans. Although they are perceived as more asocial, they are not reporting negative attitudes toward school as are their White American counterparts. Over 20 percent of the Black Americans reported they liked school very much; over 80 percent indicated they

liked school at least mildly; over 90 percent indicated an attitude range from indifference to strong like. Of the 78 subjects, only five indicated mild or intense dislike of school. These attitudes are considerably more negative for both White and Mexican Americans.

Summary

The major focus of this study was an investigation of the relationship between anomie and dogmatism among asocial, adolescent boys. Concomitantly, differences between Black, Mexican, and White American boys were studied on each of the dependent and independent variables.

When all groups were combined, a statistically significant relationship was found between tested predelinquency, anomie, dogmatism, and observed asocial behavior. These relationships particularly held for White American boys. Study of the data revealed some very real differences between the three subculture groups. On the basis of these findings, the researcher concludes validity of the original assumption that boys exhibiting asocial behavior will also tend to have higher anomie and dogmatism scores than boys not manifesting asocial behavior. However, cultural differences do need to be considered and the probable impact of certain personal-social variables on asociality needs to be noted.

(Note: This paper has been accepted with revisions by the Journal of Social Issues, to be published December, 1971.)

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